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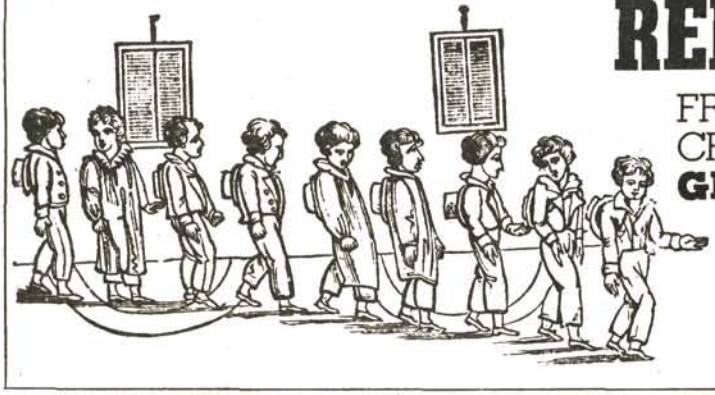
COLIN L. WESTERBECK, JR. **BEST TILL LAST**

CHICAGO'S CATHOLIC SCHOOLS' REPORT

FROM THE WELLSPRING OF CREATIVITY: AMBIVALENCE
GEORGE ELFORD



NEW YORK'S 'FRIENDLY' TEACHERS' STRI

BOTH PARTIES KNEW THAT
THEY WERE ON THE SAME
MATT HARRIS

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NEWSPAPER

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NEWS & VIEWS

Liturgical Science Fiction

The quarterly *Liturgical Arts,* which several years ago marked the advent of the lunar-exploration age with a proposal for a moon chapel, complete with architect's rendering, has produced another gem of liturgical science fiction to celebrate its 40th anniversary and the new age of sea ecology: a submarine chapel that would travel the oceans in the cause of peace.

It sounds a little nutty, but there you are. The *Liturgical Arts* people would christen their submarine BEA, thus honoring the late Cardinal Bea, a man of peace and ecumenism, and recalling Darwin, who sailed on his historic 1831 research mission aboard the H.M.S Beagle. BEA,BEAgle. Get it?

The BEA, "appropriately shaped to resemble the manta ray," would put to sea from "Alcatraz-revised" (the island having been restored to the American Indian), and would call at the major ports of the world (Murmansk, Vladivostok, Havana, etc.), where special ecumenical liturgies would be held in the submarine's chapel as well as on shore.

"Through the respective embassies of each country visited, arrangements will be made to provide the necessary facilities for a meaningful liturgy with particular emphasis on the cosmic nature of human worship, especially in the 'jet-atomic-space' age."

This is no renovated old sub that we're talking about, understand. It is a wholly new creation. Beneath the BEA's ray-shaped hull will be a superdomed keel hull counterbalancing the chapel dome superstructure. There will be ten deck units, mechanical claws for sea research, even bird coops so that "flocks of doves can be released on special occasions."

The BEA will be 246 feet in length (excluding stern and bow sprits); its volume 363,000 cubic feet; draft, 30 feet; speed, 30 knots surface, 40 knots submerged; propulsion, nuclear; complement: 10 crew, 20 domestic crew, 60 scientists and chaplains, 110 passengers.

Who's going to finance this scheme? I don't know, and *Liturgical Arts* doesn't say. It's all one big dream. The thing is that *Liturgical Arts* apparently doesn't disbelieve in dreams—or the absurd. "The 40th anniversary of a publication such as this may also have a hint of the absurd," says its accompanying editorial, "—against the narrow sense of human achievement and material success. But the two can easily coalesce in this dream of the sea and all its wonders."

Maybe; but I'm not betting on it. I'm not betting either that *Liturgical Arts'* moon chapel will be "an approachable reality" in the 21st century. I know people who even want odds on a 21st century.

If you wish to pursue this thing further, *Liturgical Arts'* address is 521 Fifth Ave., New York, N.Y., 10017.

Playboy Seminarians

If the response to the recent Trinitarian vocations ad was all that Father Joseph Lupo, OSST, claimed, then the Catholic press can figure where its young readership has gone: to *Playboy*.

For $10,000 worth of space in *Playboy*, the Trinitarians got "more responses" than any other ad they ever ran—anywhere. And tons of publicity in the bargain.

Evidently vocations' directors have suspected for some time that sime scoring could be done through *Playboy*.

Father Joseph J. Jones, vocational director of the Passionists, told Philip Dougherty of the *New York Times* last May that he would like to be a *Playboy* advertiser if he could afford it.

Said Dougherty the other day: "Now Father Jones has learned to keep his marketing plans a secret."

Bad Day in Boston

Things are tough, man, but how would you like to be the editors of *Bridge*, the magazine of the Boston College community?

"We made more than our share of errors in the October *Bridge*. To begin with, the picture on lower right of page 13 was not the new recreational complex going up, but the steel supports for the 6000 new stadium seats.

"We also apologize for two mistakes which appeared in the Campus Housing article on page 11. Although one student did own a monkey which he kept in his modular, he was not responsible for the hole in the ceiling. This was cut by a construction crew which was working on a leakage problem. The crew later covered over the hole.

"Also, inspection of the dorms will *not* take place during recesses, as reported in the article. Some inspections may take place around the time of vacations, but *no* room will be entered unless the occupant is present.

"Somewhere along the line on page 31 the class notes for '67 were mislaid, together with some notes for '68. Sorry about that.

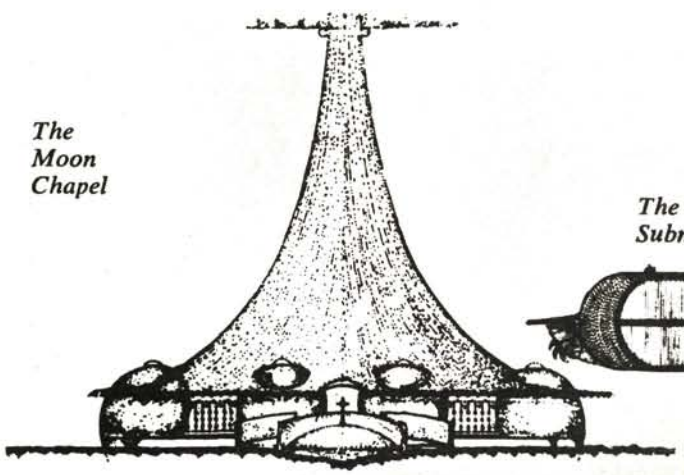
"As if all these mistakes don't make us look foolish enough already, a perceptive student reader found us misspelling Wauwatosa, Wisconsin. The guilty party was severely rebuked.

"If you know of any other errors, please keep them to yourself. We're embarrassed enough as it is. (By the way, we misspelled embarrassed in the Summer *Bridge.*)"

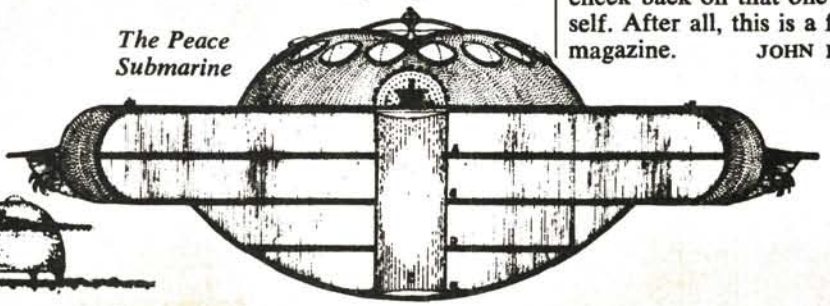
Odds and Ends

—From the *New York Times'* Jan. 10 story on the rift at the Museum of Modern Art: "Meanwhile, mindful of the eight-month interregnum of Mr. Lowry and the hiring of Mr. Hightower, a period when morals at the museum sagged seriously, the board . . . etc." Embarrassing? Not nearly so embarassing as the typo that appeared in the *Times'* story about Patricia Nixon Cox's wedding cake. You're going to have to check back on that one yourself. After all, this is a family magazine. JOHN DEEDY

The Moon Chapel



The Peace Submarine



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CORRESPONDENCE

Peace Pastoral

North Canton, Ohio.

To the Editors: American Catholics can now die in relative peace. Finally an American bishop has issued a pertinent, fearless pastoral letter on the important matter of peace!

Bishop Dozier is to be commended on declaring a stance so very honest to the peace movement for Catholics in America [Dec. 24]. Regretfully, the bishop of Memphis comes late to the scene. His pastoral directive comes at a safe time when what he says has been common fare from many voices outside Catholic officialdom and agreed to by 60 percent of our American citizenry, according to a recent poll regarding our Viet Nam commitment.

The church is to be the "light of the world," trailblazing, giving direction, leading with risk, but in the matter of peace, its officialdom appear as tail-lights. Would that Bishop Dozier had been consecrated about 6 years ago to issue his courageous statement. As a sign of American episcopal concern about our war involvement, Bishop Dozier arrives as a "Johnny come lately." Nonetheless, he is an episcopal light from the hierarchy.

Hats off to Bishop Dozier for his fine statement! He is part of the new dawning of the Peace of Christ in America. (REV.) ANTHONY FASLINE

To the Editors: I have always found *Commonweal* provocative and it has made me think and increased my knowledge and perspective. Never more so than in the December 24th issue as a whole and Bishop Dozier's article "Peace: Gift & Task." . . .

ROGER J. LEDERER

Saint Paul, Minn.

To the Editors: I earnestly commend you on publishing Bishop Dozier's pastoral letter [Dec. 24]. This letter merits reproduction because its clear message, so plain yet so forceful, is going to

(Continued on page 406)

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THE ANDERSON PAPERS

What have come to be known as the Anderson papers are of substantially less importance than the Pentagon papers, but they are significant nonetheless. In making public this unusual series of documents columnist Jack Anderson has provided a unique glimpse into the way American policy was tailored in relation to the India-Pakistan dispute. In the process the American people have been provided with an unusual and highly revealing look at the kind of thing the Nixon Administration not unnaturally chooses to stamp top secret.

The central fact to be noted about the official India-Pakistan policy, as revealed in the Anderson papers, is that it was not the result of a deliberative process inside the government but flowed directly from Mr. Nixon's own anti-India stance. Secondly, that policy was quite clearly anti-India despite Mr. Kissinger's public assertions to the contrary. As he insisted in the secret sessions with Administration officials, "We are not trying to be even-handed." From the first Mr. Nixon wanted a "tilt" in U.S. policy in favor of Pakistan, and Mr. Kissinger's best efforts were devoted to twisting arms of State Department officers in an effort to get exactly that, regardless of their misgivings. And while all this was going on in private, in public the Administration was issuing ostensibly balanced and reasoned condemnations of India for what was termed aggressive action—a supposedly neutral stance that ignored U.S. responsibility for continuing to support Pakistan despite the slaughter of the innocents in what is now Bangladesh.

If anyone can be said to emerge with credit from the revelations of the Anderson papers, it is unmistakably Kenneth B. Keating, U.S. Ambassador to India and former Republican Senator from New York. In strong language Nixon-appointee Keating pointed out that the Administration's justification for its pro-Pakistan policy was inconsistent with his personal knowledge of events and detracted from American credibility. (What of credibility now, in the light of the revelation that Kissinger wanted to secretly divert arms from Jordan to Pakistan, while ostensibly remaining neutral!) Throughout the crisis Ambassador Keating cited the plight of the millions of refugees from East Pakistan and urged moral support for India in its confrontation with the military dictatorship of Pakistan; events in that country, he argued, would inevitably lead to a political breakup and the establishment of an independent nation in the East—a prediction,

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of course, which proved to be completely accurate. Throughout the entire affair Mr. Keating stressed, in short, what he called the moral and political realities of the situation, but to no avail.

The Anderson papers, then, showed two extremes in the making of U.S. foreign policy: on the one hand, sound and thoughtful counsel from the man on the scene, Ambassador Keating; on the other, decision by executive fiat, perhaps based on pique and certainly without adequate consultation or advice. Normally, such government mistakes are successfully swept under the rug of official secrecy; by making the record available in this instance, columnist Anderson has made a substantial contribution to the education of millions of American citizens. Let us hope that the revelations of the Anderson papers and the subsequent public discussion have taught the Administration something as well.

INVESTING IN WAR

The report of the Corporate Information Center of the National Council of Churches on the investment practices of ten U.S. Protestant denominations and the NCC itself does not have to be any model of investment analysis for it to retain its validity. The report could be fully as tendentious as some critics say; it could contain inaccuracies of figures and their meaning—and it would still be impossible to dismiss. For the point of the report —the "social responsibility" of churches in placing investment funds—has a self-validifying quality. Church monies do not belong in war-industries stocks, and to rationalize grounds for large ownership is to belabor basic ethical principles.

According to the Center's limited study, the ten Protestant denominations and one Protestant agency are $203 million deep into 29 of the 60 prime military contractors doing business with the Department of Defense. One large irony is that nearly all the groups studied are so-called champions of peace, all being on record against war, and the war in Vietnam particularly. Further, all were either the focus of pressure or aware of the campaign of anti-war activists two and three years ago to get churches out of war-related industries. The proposition of the activists was a cogent one: the holding of stocks in war industries spells out to complicity in the war being waged in Southeast Asia. Impact, obviously, fell short of total persuasion.

One defense offered for holding stocks in war-related industries is that as stockholders the churches are able to use their investment position in attempts to change corporate practices; as the treasurer of the United Methodist church stated, "Definition of morally responsible action is not a simple or uncomplicated process in the investment field." One grants the point, but it is also true that stockholders' meetings are open to small as well as to large stockholders. A token holding provides most of the same opportunities for influencing corporations as a holding in the hundreds or thousands of shares.

The investment policies of the American Catholic church were not a matter of the Center's study. Yet, as there is no reason to believe that a similar investment pattern could not be anticipated among Protestant denominations not included in the study, there is no reason to believe that Catholic investments would show a different and more sensitive placing. We would be happy to be proved wrong on the point, but until the Catholic church in the U.S. opens its books in more satisfactory ways, the presumption must stand. One would hope, however, that the Protestant study would act as a prod to Catholic consciences, where prodding is necessary. Investment decisions now more than ever are deeply significant and social acts, as the Center's study tells us. Above all others, churches are obliged to consider moral and social criteria in investing their funds.

Democracy Fizzles Again in Africa

On the eve of a violently contested by-election in Zambia, President Kaunda confirmed rumors that he intends to form a one-party state. His announcement signifies the failure of Western-style democracy in Black Africa. Country after country in Black Africa has tried multi-party democracy and rejected it. Zambia, a former British protectorate bordering on the white regimes of Southern Africa, has operated a multi-party democracy since independence in 1964. Its President, Dr. Kenneth Kaunda, a devout Christian and advocate of democracy, had kept alive the hope among Western governments that multi-party democracy might persist. But his latest statement signals its end.

Zambia is one of the very few remaining countries in sub-Sahara Black Africa, along with Ghana and Gambia, which allows free democratic elections open to more than one party. Though Kaunda has intended to create a one-party state since independence, he has tried to do so, like President Nyerere of Tanzania, by democratic means—that is, by eliminating any opposition through the success of his party at the polls.

It is now clear that the United National Independence Party, commonly called UNIP, has not been strong enough to win all the seats in Parliament, and in fact dissension is growing. From 1963 until 1968 Kaunda's party increased its strength at every election, and the elimination of the ANC, the only opposition party, seemed a possibility. However, prior to the 1968 general

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elections, the Western Province rebelled due to economic neglect as well as infringement on traditional rights. A second opposition party, the United Party, led by a former Government Minister was created, gaining its support from the disaffected Western Province. After violent incidents between the United Party and Kaunda's party, Kaunda declared the new party an illegal organization with the result that the banned party's members flocked to the official opposition party, swelling its ranks. Consequently in the 1968 elections, Kaunda lost numerous seats and valuable parliamentarians including his Minister of Finance and his Minister of Agriculture. He was so infuriated by the results that he immediately announced that all members of the opposition party would lose their trading licenses. He retracted the statement a few days later but launched a campaign of intimidation called "It pays to belong to UNIP."

Last year Kaunda tried new tactics to eliminate the opposition more or less democratically. He announced that the last day of 1970 was the final day that new members would be admitted to UNIP. He did not explain what would happen after that day but some members of the opposition were fooled and crossed the floor.

Janus-Faced Approach

At the beginning of 1971 Kaunda's party outnumbered the opposition by more than four to one. But then more problems appeared. The Prime Minister of South Africa accused Kaunda of a Janus-faced approach, of urging militancy against the white regimes in Southern Africa while at the same time carrying on a covert dialogue wth the South African Government. A few months later the Zambian police and government responded ineptly to a political demonstration at the University of Zambia which led to its escalation and the closure of the University. In addition to the intellectual community's being antagonized, the trade unionists and the farmers objected to Government policies. The former claimed, as they had for several years, that the trade unions were being manipulated by the Government. The latter, the farmers, blamed the Government for inefficiency in the national marketing board, whereby crops rotted before being sold and fertilizer arrived too late for the planting season. Furthermore the maize crop failed with the result that Government sanctions on trade with Rhodesia were broken, and huge quantities of maize were imported from the illegal regime. (This action added credence to Vorster's allegation that Kaunda was a double-dealer.) On top of all this the price of copper, Zambia's main export, plunged to its lowest level in three years.

Meanwhile a new opposition party had been forming clandestinely. When the news broke that its leader was Kaunda's lifelong friend and former Vice-President, Simon Kapwepwe, the hopes for democratically eliminating the opposition party in Zambia vanished. Kapwepwe rallied members of the strongest tribe, the Bemba, and called for an alliance with the main opposition party to oust the Government. Kaunda saw his political strength evaporating. After several unsuccessful attempts to buy off wavering members, he decided to take drastic action. As Kapwepwe was such a powerful figure, Kaunda felt that he could not ban the new party. Instead he took the unusual steps of arresting one hundred members of Kapwepwe's party, accusing them of treason among other things, and left Kapwepwe free to organize. With almost all the leaders of his party in detention, Kapwepwe seemed sufficiently squashed. However, he was able to rally behind him dissidents from the University including the former President of the student union, Cosmos Chola, and managed to contest five out of the eleven by-elections on December 20 with the ANC contesting the other six. Contrary to what Kaunda hoped, Kapwepwe appears to be retaining support among the Bemba.

Kaunda's announcement of the advent of a one-party state one week before the by-election climaxes his attempt to eliminate opposition parties within the country. The announcement may be Kaunda's latest rhetorical trick to attract opposition members to join his party. However, it is more likely that Kaunda intends to legislate a one-party system. Unlike Nyerere he will do so while the opposition is rampant and increasing.

In addition to the causes within Zambia which have impelled Kaunda to take this final step, what this event points to is the general failure in African political systems to provide adequate means for the succession of leadership. There is no Black African leader who has allowed himself to be replaced by an election. Chief Jonathan of Lesotho came nearest to falling democratically. But when the election took place and the votes being counted indicated he would lose, Chief Jonathan suspended the procedure, declared that the opposition party had rigged the elections and arrested his potential successor.

Kapwepwe had wanted to succeed Kaunda but discovered that within the party there was no opportunity. At the 1967 party convention all posts were contested democratically except that of the presidency. At the 1971 party election Kaunda announced that there was such unity within the party that only one candidate was contesting each post and therefore there was no need of an election. Actually there had been such factionalism within the party that Kaunda had appointed all the leaders himself. Kapwepwe was thus unable to contest the presidency within the party and sought to contend by forming his own party. Now that Kaunda intends to impose a one-party state, the only possibility of succession is by Kaunda's retiring or by what many see as the inevitable military coup.

STEPHEN WILMER

(*Stephen Wilmer is writing his doctoral thesis at Oxford on Zambian politics.*)

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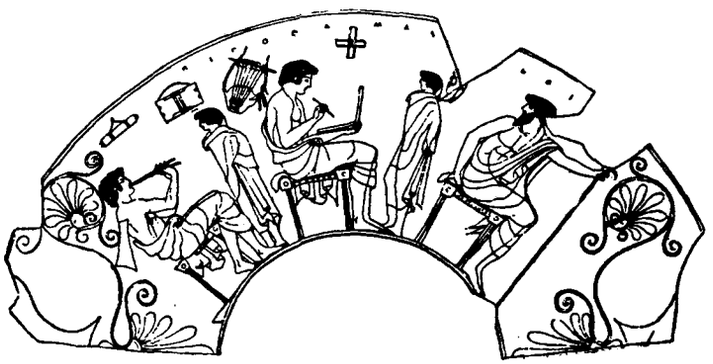
THE CHICAGO REPORT

GEORGE ELFORD



There is some reluctance to call a spade a spade. One suspects that the report was drafted in the euphemistic tradition of the Pentagon.

In June 1970, a twenty-member School Study Commission, chaired by Mr. Ed Marciniak, began its effort to chart new directions for the nation's largest Catholic school system. Comparable in size to the public school system of Philadelphia, the Chicago Catholic schools enroll over a quarter of a million students, in some 500 schools, staffed by over 5,000 lay and over 4,000 religious teachers. During the course of its deliberations, this School Study Commission, which included ten laymen, examined the replies of more than 5,000 persons who volunteered their views via a questionnaire circulated by the Commission. The Commission held eight open hearings at various locations; some twenty-five discussion papers were drafted by Commission members, staff and resource persons. The Commission was visited by eighteen resource persons including the Rev. H. Robert Clark, the very capable Superintendent of Schools for the Archdiocese of Chicago, and Professor Donald H. Erickson of the University of Chicago, perhaps the foremost expert on non-public schools.

In August 1971, the Commission submitted its report to the Archdiocese of Chicago School Board. This report was significant, even ominous, not so much for what it chose to recommend, but for what it declined to propose. The Commission concluded its report with the oft-quoted prayer, attributed here to Reinhold Niebuhr: "O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other."

With no impiety and a touch of facetiousness intended, one might score the Commission's report, using a 5.0 point scale, with a 4.0 for serenity in accepting what cannot be changed, a 3.5 for wisdom to distinguish what can or cannot be changed, and a 1.0 for courage to change what should be changed. While these scores might possibly be applicable to the general performance of the American church, that such scores could be, even arbitrarily, suggested for Chicago is quite foreboding. Chicago has traditionally been the wellspring of Catholic courage and creativity.

The heart of the report is contained in its first two recommendations which call for:

—Decentralization of the present system through the exercise of local option which places decision-making with the local communities served by the schools. Parents, acting through a local school board, should determine the school's Christian character, educational program, administration and finance.

—Re-arrangement of relationship between school and parish so schools will be independently administered and fiscally responsible to themselves. The need for parish support, however, will continue.

These recommendations are fraught with problems. First of all, there is the noticeable language problem. There is in this report some reluctance to call a spade a spade. One suspects that the report was drafted by a writer experienced in the euphemistic tradition of the Pentagon, the people who gave us such righteous jargon as "preventive incursions" and "protective reactions." In the same vein the Chicago report calls for the "decentralization" of the present "system," which the report admits is already a "non-system." All this is an effort to thwart the development of "a monolithic educational system." Such worries! It is totally misleading to imply that any Catholic school "system" suffers from undue centralization for which decentralization comes as a high

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priority remedy. Action words like "decentralize" should not be used to express an endorsement of the status quo.

A more serious aspect of the language problem comes from the report's ambivalence about the "local" as applied to local schools and local options. While at one point the report identified "local" with the parish, some implications are made to the effect that local and parish are not synonymous. In a follow-up article (*The New World,* Nov. 19, 1971) Father Clark explained that the Commission did not talk about parish schools, only local schools, because it envisioned Catholic elementary schools of the future which will serve more than one parish. The report never clearly reveals this vision of the future. What is more critical, the report does not suggest the ways in which these inter-parochial schools will emerge. Any hopes that such schools will just somehow evolve runs counter to gravitational forces in the Catholic world which exert an unrelenting pull in the direction of parochialism. This leads us to the more serious problems connected with the Commission's insistence on decentralization and local option.

In a 1967 Notre Dame workshop on planning, Dr. Joseph Cronin of Harvard raised the same question that the Study Commission took up, "Where will decisions be made?" Cronin warned that:

> To the extent decisions are made at the parish level, the rich will grow richer and the poor will get nothing . . . The closer the board gets to the grass roots, the more limited the vision and the more limited the decisions will be. Expect innovation and remarkable advances from few of them, but not many. The horizons are too low, the vision too limited. Ideas such as progressive tithing, or other ways to redistribute resources, are best developed from a more central vantage point."

Cronin's predictions were borne out in several dioceses that have launched projects in parish-by-parish planning. At the present time, the ultimate productivity of a very promising planning project in the Archdiocese of Baltimore is threatened by the pull of parochialism despite a strong input of leadership from the diocesan level. The success of any planning project involving parishes is ultimately a function of the quality of the leadership input from the regional or diocesan levels. In the recent series of planning seminars organized by the National Catholic Educational Association, the regional planning accomplished in Minneapolis was cited and the Dubuque approach was discussed in detail. This approach, while it involved each parish, focused on inter-parish, regional and diocesan planning.

Lawrence Klinger, the Chicago Catholic School Board Chairman, to whom the Commission's report was addressed, cautioned that the "local option" presented "the obvious danger of developing a federation of many schools which are ultra-parochial and totally unconcerned about the total Archdiocesan school community." This danger did not escape the Commission's notice. However, the Commission chose to deal with it at the level of exhortation by urging all to avoid neglecting their personal and communal concern for the poor while deeply involved in their local school.

The local school board approach espoused by the Commission also falls heir to the problems of parish or local Catholic school boards everywhere. (Incidentally, most of Chicago parishes at present have school boards.) These boards, at present, are not a part of the formal or official structure of the church. They exist in a no man's land somewhere between the official level and the informal or social level. With the advent of the board, the pastor, instead of being advised by the other members of his foursome while waiting on the tee, is now guided and counseled via a formal meeting, replete with an agenda, minutes and perhaps some new faces. This is not to suggest that these boards are powerless. Their very real clout, in fact, comes from the increasing powerlessness of the pastor to cope with mounting school problems.

By calling for full control of the schools by the local boards, the Chicago report makes a serious bid for full legal status for local boards. Klinger expressed some need here for a system of checks and balances in the matter of parental control in the interest of larger concerns of the church and the community. In the discussions attendant to the publication of the report, many of the laity questioned their readiness to assume these new and unfamiliar management responsibilities.

In combining independent control of the school by the local board with continued financial support from the parish, the Commission was fully aware of the problems. At present, parish subsidies account for one-half of the school income. Undoubtedly, the Commission was warned by several instances in which consolidated schools, operating separately from any one parish, began with substantial parish subsidy and then became entirely tuition-supported or private schools within two to three years. The pastor decided that those who wanted the school should pay for it themselves. To obtain a firm commitment of substantial support from the pastor and parish is as essential as it is difficult to obtain. In the crunch, parish leaders invariably begin cutting back on programs that are not "their own." As a rule in dioceses across the country the financial crisis is identified by parish leaders in terms of the excessive costs of subsidizing diocesan high schools (about 10 percent of the parish budget) and not the cost of their own parish schools (about 40-50 percent of the budgets). Father Clark described this new administrative relationship between parish and school in matrimonial terms as a separation and not a divorce. In any case, provisions must be made for the distancing and lessening of affection between the parties which will surely follow.

Some such provisions were suggested in the report,

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including the development of necessary accounting procedures, legal arrangements, providing the ability to make contracts, separate incorporation as a charitable, not-for-profit institution, and leasing arrangements. These seem to be realistic steps if the independently operated schools are to come about. In addition, perhaps some explicit written agreement (not a contract) between the parish and local board might afford a basis for financial stability for the school and guaranteed services to the parish. These published agreements should have moral not legal force, obviating the ludicrous possibility of one party suing the other party in court.

Along with insistence on "decentralization" and complete local control, the Study Commission called for other steps which seem to require more centralization. These recommended steps include:

—*Setting the following as school priorities for the Archdiocese of Chicago*:

Catholic schools serving neighborhoods with large numbers of low-income families, such as those in public housing.

Catholic schools whose students are predominantly newly arrived immigrants or recent arrivals from the South, from Puerto Rico or from Indian Reservations.

—*Establishment of an Archdiocesan School Development fund to respond to such priorities.*

—*Implementation of the Christian commitment to justice and equality, and enrichment of experience of all students, by honest integration of pupils in each school as to race, religion, mental ability and economic background. Similarly, a school should have teachers from different racial and ethnic backgrounds on its staff.*

This last recommendation, if it is to be more than a gesture, would seem to imply extensive regionalization of attendance areas and some large-scale movement of students to overcome de facto neighborhood segregation. For reasons that are based on demography and not on church policy, honest integration is a huge challenge to Chicago Catholic schools where the majority of black students are in all-black (98-100 percent) elementary schools and the majority of all the students are in all-white schools. Honest integration of every school appears at best a remote possibility. To expect honest integration to evolve from a groundswell of local options in Chicago or anywhere else seems entirely out of the question. The integration of school faculties seems to offer a more manageable first step. As the NCEA's *Report on Catholic Schools, 1970-71* noted, in all-white Catholic elementary schools, which enroll the majority of U.S. Catholic students, there were no minority group teachers. By embracing this recommendation, Chicago could continue in its traditional role as the pace-setter.

As noted above, the Commission got into the business of setting priorities. In this business it is usually helpful to clarify just what are the present priorities, exactly who holds these priorities and makes them stick and why. Presumably in a decentralized, local option system, the priorities held by each and all of the local boards will determine what really happens. The Commission's choice of priorities seems inarguable; their recommendations for implementation appear quite practical and to the point. Interestingly enough they call for action at the central not local level, including leadership from the Archbishop, the Archdiocesan Board and the school office along with a special commitment of personnel by religious communities.

It is suggested that the Archdiocesan School Development Fund monies, directed toward these same priorities, might be collected for the parish as a fixed percentage of what each parish spends on its own (i.e., the local) school or some similar measure. The Archdiocese of New York has in operation such an interparish-sharing mechanism with assessments, hearings and appeal procedures. Indianapolis has built parish-sharing into its unique centralized teacher salary payment arrangement in which, for example, an inner city parish would pay in 75 percent of its actual teacher salary costs while a more affluent parish would be billed for 120 percent of its actual costs. Dioceses which have supported a network of diocesan high schools have years of experience in inter-parish financing. Chicago lacks this experience as a result of its having depended almost entirely on parish and private elementary and secondary schools. While the majority of Catholic high school students attend inter-parish or diocesan schools, in Chicago over 90 per cent of the high school students attend parish or private high schools. The full impact of the lack of experience with inter-parish funding is difficult to assess.

At present, in Chicago, funds are being quietly and somewhat informally solicited from more affluent parishes to aid inner city schools. From diocesan sources, the Chancery presently is channeling just under two million dollars a year into inner city schools. According to 1970-71 figures, the total operational costs for the 83 inner city elementary schools was $7.8 million and for the 19 inner city high schools $3.8 million. Chicago has more schools and more expenses in the inner city than most dioceses have in their entire system. Yet, in view of Chicago's $90 million annual expenditure for Catholic schools, the amount spent in the inner city is in no way disproportionate. (Incidentally, tuition and fee charges in the least affluent inner city parishes, $100 per elementary school and $300 per high school student, are roughly comparable to national, $70 and $355, and Chicago, $110 and $435, averages.) Perhaps, the most significant action of the Commission was its clear definition of priorities with some concrete suggestions toward their implementation.

The Commission was aware of the limitations of any

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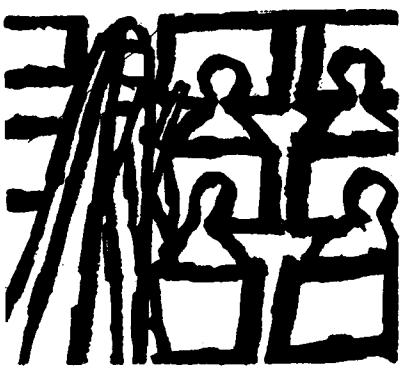
school study group attempting to define priorities for the use of church resources. Quite logically the Commission recommended the:

—Formation of a broadly-based pastoral council to establish priorities for the church of Chicago. Among its responsibilities would be that of reviewing school priorities developed by the Archdiocesan School Board.

Under this rubric, it is only fair to point out the difficulties of a study group charged with studying schools exclusively. Along with a number of other dioceses, Chicago has traditionally operated school and CCD programs separately. While this separation does not necessarily imply any lack of harmony, it does impede effective planning for all of Catholic education. For example, according to the Chicago proposal, two possible local situations could be envisioned. In the one situation, two



boards, one for school and one for CCD, could compete (forgive the term) for the local educational dollar. This would surely create the divisions within parishes that have already been seen as a by-product of the school crisis. (John Deedy, "Should Catholic Schools Survive," *The New Republic*, March 13, 1971.) In the other situation, where there is only the school board, committed to and watching over the school, no provision would be available for lay involvement in the vital areas of out-of-school and adult religious education. In neither instance would there be a forum for deliberating the educational question as a whole. Unfortunately, because of established patterns in Chicago, the School Study Commission would perhaps go beyond its charge if it recommended archdiocesan, regional and parish boards of education instead of school boards.

In addition to those cited here, at least seven other recommendations were proposed, most of which dealt with professional services and improvements to be implemented presumably by the school office. In view of the recognized competence of Father Clark and his staff, one might well suspect that these recommendations represented largely an endorsement by the Commission of ongoing work of the Chicago Catholic School Office.

As mentioned earlier, the overall implications of the Commission's report are quite ominous. The Commission members were obviously very intelligent and qualified individuals; very little escaped their notice. The limitations of their report are clearly not the result of any individual's or group's deficiency. Rather they are the product of the real-life situation that the Commission faced very squarely. The message of this report is that problems facing Catholic educational planners might well be more serious than anyone would at first care to admit. In view of Chicago's tradition for leadership and initiative, one is reminded of the biblical warning, "If such things happen in the green wood, what will happen in the dry?"

Some further reflections might be to the point here. The crisis facing Catholic education could be described as involving three levels or strata of problems and issues. The immediate issues such as declining enrollments, increasing costs, changes in religious communities, the availability of qualified staff for school and CCD religious education, inner city and suburban need, etc., would constitute level one. The Chicago School Study Commission focused on level-one questions, as all such commissions are charged to do. Yet, these level-one problems are merely symptomatic of level-two questions which have to do with the present vitality and future viability of the basic institutions upon which Catholic education has always depended. These institutions include the typical parish of today (cf. "School Crisis—or Parish Crisis," *Commonweal,* Jan. 29, 1971), the clergy as an institution, religious communities (cf. the writings of Gabriel Moran), the traditional Catholic family and the various types of Catholic schools considered as institutions within the church. (Unfortunately, CCD programs seldom have the permanence associated with basic institutions, a fact which itself bespeaks serious problems.)

The level-two questions involving contemporary institutions within the church have in turn been produced by the radical or root problems which constitute level three. These level-three questions deal with changes in basic beliefs and values, something of a religious greening of America, questions about the concept of God, and the meaning and future of the church and religion itself. Level-three questions were raised recently by Msgr. E. Harold Smith ("The Catholic Crisis," *Commonweal,* Jan. 7, 1972) with his comments on *The End of Religion* by Aelred Graham and earlier in works such as *The End of Conventional Christianity,* by W. H. van de Pol, in *The Grave of God,* by Robert Adolfs, and in the writings of Peter Berger. Recent surveys (cf. "Has the Church Lost Its Soul," *Newsweek,* Oct. 4, 1971) give evidence that these level-three questions are not relegated to any ivory tower setting. In the final analysis, perhaps the Chicago School Study Commission decided that the best anyone could do with the symptomatic ills at level-one would be to make the patient comfortable, until levels two and three are somewhere and somehow given the attention they must ultimately command.

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NEW YORK'S 'FRIENDLY' STRIKE

MATT HARRIS

The mechanics of the lay teachers' strike were less important than the way it highlighted the ambiguities of parochial schools.

In reporting the end of the New York Archdiocese's lay teachers' strike, the *New York Times* observed: "In general, the strike was devoid of the rancor so often present in labor disputes." The strike seemed almost friendly; it wasn't unusual to see a religious principal bringing coffee to picketing teachers during the first week of the strike, and clergy-laymen hard feelings were pretty much at a minimum.

The timing of the strike during the holiday season was partly responsible, but the main reason was that, despite their differences, all parties involved knew they were on the same side in the "us-against-them" fight to keep New York's parochial schools open. At first they all seemed to share in the fantasy that the drama of the first teachers' strike in the history of the state's parochial schools would move Albany to action in the form of abundant aid. But it was a short-lived fantasy.

It's become a cliché to say that the strike failed, but that may be questionable. The Federation of Catholic Teachers, in settling for a previously rejected pay package, fell short of the money it wanted, but very few union members really believed the myths about the church's untold millions, and most were aware of the financial situation of the schools. The Association of Catholic Schools, the bargaining unit for the Archdiocese, claimed that it just didn't have the money to meet the highest demands, and the union finally believed them.

The final package included a $200 a year raise for elementary school teachers, a $400 a year raise for high school teachers, and a $600 a year raise for non-degreed teachers, who would move to the B.A. scale after ten years in the system. In addition, there would be a $200 across the board increase the first of the year. But most importantly, the contract has a reopener clause on salaries for next fall, when, with some schools presumably having closed, the situation will be somewhat different.

In addition, the FCT wanted to achieve parity between elementary and secondary school teachers—which it didn't get either. It has been speculated that New York was "holding the line" on parity for the other dioceses in the country, but this isn't true; the justice of parity was generally recognized, but the money just wasn't there. One of the many ironies of the New York strike was that the FCT president, Barry Ryan, tried to get the Archdiocese to sign a contract on the basis of supposedly forthcoming state funds which had been steadily opposed by the New York State Federation of Teachers—with which the FCT is affiliated. (The American Federation of Teachers has over 5000 members in Brooklyn, San Francisco, Chicago and Philadelphia.)

Ryan claimed that the church hadn't provided "social justice" for the teachers in the new contract as far as salary was concerned, but there were some important gains made in non-salary areas. Medical insurance was extended to family coverage; tenure requirements were lowered to three years' service and 18 credits towards a Master's; grievance and arbitration procedures were established; access to evaluation and performance files was obtained; agreements concerning job security leaves, sabbaticals, transfers and preparation periods were also reached.

The FCT claims that these agreements could not have been reached wthout a strike. Whether or not this is true, they now exist as a precedent for other dioceses. Most of these demands were inevitable, especially when the union could take out newspaper ads quoting from documents from the fall Synod of Bishops calling on the church to provide models of justice for the nations of the world through just treatment of its own employees, clerical and lay.

All of these improvements in working conditions are important to the young male teachers who make up the vanguard of most unions. Financial security is still vital, but most lay teachers see the present situation as temporary; no real financial decisions can be made until the ultimate fate of government aid to the schools is decided. In the meantime, developing unions will be in good shape as far as non-salary areas are concerned, but their power on salary issues will be determined by the diocesan financial situation and, to a lesser extent, by the nation's teacher surplus. It will also be interesting to note whether there is a decrease in the rates at which young, male teachers are hired.

There are a number of reasons why the New York strike wasn't more successful. First, at its peak, it was only supported by 45 percent of the union, mostly in Manhattan and the Bronx; the other seven counties in the Archdiocese offered only token picketing. Union offi-

MATT HARRIS, *a pseudonym, is an observer of the church in New York.*

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cials blame this largely on the fact that many teachers in parochial schools have been brought up in the church and regard striking against parochial schools as an attack on the church.

One more reason for the failure of the strike was its lack of popular support. The strike centered largely in New York City, which, in recent months has been struck by policemen, firemen, taxi drivers, garbagemen, public school teachers, and drawbridge operators. New Yorkers just don't have the time to get worked up over a small strike—and if they did, they would probably hate lay parochial school teachers as much as they now hate policemen, firemen, etc.

The strike could have been more successful if it had strong backing in organized labor, but it didn't, for several reasons. As a young union, the FCT doesn't have much clout. Even if it did, the FCT didn't want to kill the schools, something such support could conceivably have done. And finally, New York labor wouldn't go against the church unless there were unusually clear-cut gains to be made. Even Albert Shanker, head of the public school teachers' union, and the FCT's biggest fan, wouldn't have had public school teachers strike in sympathy, something he might expect from the FCT the next time his union throws a strike.

There were no clear-cut issues in the New York strike. It involved an irresistible force, the teachers' demands for a just wage, and an immovable object, the financial condition of the parochial schools. The end result was a moral paralysis—the teachers deserved more money, but giving them what they wanted would have resulted in the closing of 50 schools and the loss of scores of teaching jobs. The situation had large elements of *Catch-22,* with a trace of nostalgia for the New York newspaper strikes.

One priest noted of the situation, "It's too bad they're not coming to us for help," referring to the fact that it's pragmatically cheaper for the state to partly subsidize parochial schools than to try to support today's parochial school students in tomorow's public schools. The total absurdity of the state aid stand-off was seen when the state, which couldn't see its way clear to aid the schools further, acted as arbitrator in the labor dispute. Another comment was that the church acted just like management, and not like a church.

Last year's Supreme Court decision made the financial picture bleaker for the parochial schools, as did reports that New York's Fleischmann Commission was about to recommend an end to all state aid to parochial schools, including Mandated Services money which the state provided to all schools for services required by the state.

But the Archdiocese used the financial picture as its chief bargaining weapon. The teachers were repeatedly told that if they got what they wanted, 50 inner-city schools would close, and that it would be intolerable for the church to be left with a school system that served only the affluent and ignored the poor. But the teachers aren't responsible for the financing of the whole system —the Archdiocese is.

During the strike, a number of clergy and religious sympathetic to the lay teachers asked that local committees be set up to decide which schools should remain open and which should close—which only echoed the desire of the National Catholic Educational Association to protect the inner-city schools.

Recent court decisions in Texas, California and Minnesota have declared that the financing of public schools by property taxes is unconstitutional because it means that schools in poor neighborhoods will have less tax money for education, and will therefore not be able to provide an adequate education. The courts called for forms of financing which would fund schools equitably. Parish schools are also supported by a "property tax"—the richer parishes are able to finance better schools, while the inner-city schools couldn't survive without outside support. As more and more Catholics either withdraw their children from suburban Catholic schools, or never enter them, because of the high caliber of education in the public schools, the church will have to find a way to provide diocesan-wide support of inner-city schools.

Rethinking Parochial Schools

The New York strike made it clear that while the Catholic schools were once subsidized by the low wages of religious, they can't expect to be subsidized by sub-par wages for lay teachers. This must inevitably lead to a rethinking of the whole parochial school question, and this will be painful for many bishops, who have much of their personal and cultural identities tied up in the schools.

During the strike, spokesmen for the Archdiocese from Cardinal Cooke on down stressed that their only concern was for the children in the schools. It was an obvious strategy, but it caused the reaction, "Why just the children; Shouldn't the church be concerned about everyone involved?"

This was typical; the church, by placing so much emphasis on the parochial schools, has put all its eggs in one basket. By concentrating so fervidly on the children, the church has called into question the importance of the adults within the church—many of whom are products of yesterday's parochial schools. And how will the religious education of the children continue?

It's symbolic that at the December meeting of the New York Priests' Senate, which spent a great deal of time discussing the strike, a committee reporting on the circulation problems of *The Catholic News*, the archdiocesan weekly, expressed sympathy and support for the paper, but said that at the present time it couldn't recommend the implementation of any form of parish-requirement circulation program—largely because pastors would balk

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at the extra expense, which has been estimated as that of "half a lay teacher." It was even more ironic that the Senate rejected a proposal for the Archdiocese to open all of its books to the union on the grounds that "There are other areas in need of support by the Archdiocese, and all the funds available should not and cannot be channeled into the schools."

Of course, the Catholic press isn't alone in playing second fiddle to the schools. If 60-70 percent of the resources of a parish go into its school, as is often the case, that parish can't be adequately serving all of its people. Centers for the aging, day-care centers, learning centers are just the start of the needed services that an imaginative parish can provide for its people.

The mechanics of the New York strike were less important than the way in which it highlighted the ambiguities surrounding the parochial schools. And out of this ambiguity, there is one clear implication; in light of economic uncertainties, the strength of the public schools in the suburbs and their deterioration in the inner-city, and the conflicting demands of other legitimate concerns of the whole community on church resources, the only Catholic schools which deserve to exist are those which provide education which is markedly superior to that of neighboring public schools.

SAVING THE BEST TO LAST

THE SCREEN

The collection for the Will Rogers fund was probably the most memorable thing to be seen in a movie theater this year, so I am putting it at the top of my ten-best list. With this beginning, the rest of the list speaks for itself and needs no further enumeration by me. Last January I managed to avoid doing a ten-best list by doing instead a column on eleven films that I felt had been unjustly neglected during the year. But this year I find that all the neglected films deserve it.

Of course motion picture executives like the ten-best lists because the lists are the one time when a critic promises to say something nice about some movies. And the editors at newspapers and magazines like the lists for the same reason. The only way that many editors can justify having a film column at all is by the off chance that the critic might be quoted on a movie ad, thus giving his publication some free publicity. (Would it shock you to hear that, according to the film critic for a leading women's magazine, the magazine's editors will not allow publication of any unfavorable reviews?) The lists give the critic a chance to say something really quotable like, "This is the eighth best film I've seen this year." A line such as this always pleases the boss. But now that I've used up the neglected-films routine and the Will Rogers gambit, I have to start worrying about what I'll do next year. In 1981 I hope to publish, in manual form, my "Ten Best Cop-Outs on Doing a Ten-Best List."

The one useful purpose that making up a list can serve is to tell the readers—and the critic—what the critic's standards are. If only either the reader or the critic could figure out what those ten films on the list have in common, both of them might figure out what goes on in the critic's head. Unfortunately, most ten-best lists just reveal that the critic likes best whatever he has seen most recently and liked at all. It's not that he can't remember what he saw three months ago: it's just that he's had a chance to give those earlier films a second thought, and they don't seem so hot anymore. A critic who could decide on the best ten films made ten years ago might actually tell his reader something worth knowing. At closer range, however, the myopia of these lists is unavoidable. It comes with the territory. And besides, I already know what the one or two aesthetic principles are that my reviewing is occasionally coherent enough to demonstrate.

As I am determined to generalize rather than particularize, let me begin in a big way: Art is an attempt to overcome the limitations and liabilities of the medium in which the artist is working. While anything rendered in stone tends naturally to look static, great sculpture achieves animation. In order to offset the intellectuality of words, their lack of sensuousness, a writer must have powerful resources of metaphor. Etc. The converse of this proposition would have to be that kitsch is that which conforms to the limitations of its medium and exploits them.

The limitation of film is its omniscience, its insistence on seeing everything. No detail can be omitted from a film scene the way unnecessary details might be in a novel. As a consequence, attention to detail has been a prerequisite for earning a director's chair. Becoming a director has meant learning to coordinate every detail, plan for every eventuality, arrange every effect and control every moment. Too frequently these skills have been all that a director has learned. When filmmaking has fallen short of art, it has usually been because the director couldn't transcend the purely technical and administrative chores involved in making a film. Like his direction, life itself has become something so neatly managed in his films that it hardly seems life at all anymore. Dwight Macdonald put this best when he compared the artistic failings of movies to nineteenth-century academic art, which "seems not painted but thrown complete on the canvas in one act of creation by some angelic creature who didn't have to mess around with brushes."

There are two ways that directors have coped with this problem. The first was literally to overcome it—to

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attend to all the details, and yet make films that somehow went beyond such mechanical perfection. From Griffith, Eisenstein and von Stroheim to Fellini and Kubrick, this is how most great films have been great. But the other way to deal with the problem is not to overcome it so much as resist it. It is possible for a director to reject altogether the Be-Prepared attitude toward filmmaking and the Boy Scout mentality that sometimes comes with that attitude. Filmmaking can be defiantly improvised and spontaneous. A director can always make up the scenario as he goes along, or simply give intelligent players a premise and then adapt to whatever scene results. Jean-Luc Godard has worked this way, for example, and has made some very great films. This is an approach to filmmaking that provides not only an antidote for the contrivance and artifice inherent in movies, but also, at its best, a dramatic tension between the director and his material that cannot be achieved any other way.

If I had made up a ten-best list this year, two of the films to appear on it would have been Bertucelli's *Ramparts of Clay* and Cassavetes' *Minnie and Moskowitz*. It is hard to imagine two films more different; yet they share an unpremeditated, improvised approach to filmmaking that is a breath of fresh air in a year stifled by *Desperate Characters* and *Fiddler on the Roof, Sunday Bloody Sunday* and *Long Ago Tomorrow, Such Good Friends* and *Summer of '42*. I already dealt with Bertucelli's film when it opened, but I might finish up here by putting in a good word for *Minnie and Moskowitz*.

Cassavetes has consciously made his film an anti-romantic romance. Minnie and Moskowitz are an intentional contrast to the characters in the Bogart films that various people in this film go to see. This is the story of a couple of schlemiels, an L.A. secretary and an overaged hippy from New York. It is still a love story, complete with happy ending (even *Love Story* didn't have that); but it repudiates the slickness of films like *A Man and a Woman*, or *Love Story*. Cassavetes is trying to prove not that romance is hokum, but that a romantic film need not trick itself up and cheat so much on life.

Moreover, like Cassavetes' last two films, *Faces* and *Husbands, Minnie and Moskowitz* relies on players who know each other well and can develop intuitively on film relationships established in their private lives. Seymour Cassel and Gena Rowlands, both of whom were in *Faces*, are here cast as Moskowitz and Minnie. Miss Rowlands' estranged lover in this film is played by Cassavetes himself, who is in fact Miss Rowlands' husband. Moskowitz's mother is played by Cassavetes' mother, and Minnie's mother is played by Miss Rowlands' mother. Cassavetes' son is cast as the son of the man played by Cassavetes. These screwy inversions of real-life relationships produce a film that is frenetic and sometimes pointless, but always zany and unpredictably original.

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JOSEPH C. GRANNIS

Each of these excellent books is written to describe, explain, and recommend the informal practices of the progressive or modern primary schools of Britain, especially as found in the infant schools in England. They convey lovely images to our unhappy shore, but one wonders how much of the "entity," as Lillian Weber calls it, will survive the crossing.

Inseparable from the entity is its history. Blackie, the only one of these authors who participated in this history, points to the significance of the Hadow Committee's recommendation, forty years ago, that children of 5 to 11+ be educated in schools separate from those for children of 11+ to 14, of the further division of the first of these into sections for infants 5 to 7 and juniors 7 to 11+, and the fact that no example of state-mandated education for children of 5 was available elsewhere in the world, in short, to the initial conditions that required and encouraged experimentation in the infant schools. The first breakthrough came in Physical Education, though it took a decade for parents to accept the necessity of children's shedding their outer clothes for freedom of movement, —a detail that is all the more authentic for its seeming out of scale. Change occurred very slowly and unevenly until the war, when massive physical and social dislocation forced new arrangements and challenged traditional thinking. Now the Plowden Committee, of which Blackie was a member, has recommended an accelerated extension of the resulting infant school model upward to the junior schools, and Blackie writes *Inside the Primary School* to further this objective and to increase parental support for the modern school. The continuity of this development will not easily be imitated in America.

What Blackie puts before the reader at the very outset Hertzberg and Stone put off to an epilogue chapter, provided "for readers intersted in knowing more about the historical background of these [the British] reforms." *Schools are for Children* is written especially for American school administrators and teachers. The book creates its perspective not by tracing the evolution of the old to the new, but by contrasting the bad and the good, the first as it is found in archetypical American classrooms, the second as it is found in the British. Thus from the American teacher, "My first-grade children are having a lot of trouble reading the directions in the workbook," vs. "Do you have any ideas about how I can give my infants more practical experience in sorting and counting things?" While both Blackie and Hertzberg and Stone describe children's maths, writing, exploring the environment, and so on, in exquisite detail, the latter more systematically follow each comparison of prescriptiveness to openness by What You Can Do, Suggested Activities, and Getting Started. Directness and caution are combined intelligently in these recommendations. Still, they are all written from the perspective of the actor in history who must make a practical decision, never with regard to the larger forces that set up the contrast in the first place, and that might frustrate the actor's ambitions.

Lillian Weber's *The English Infant School and Informal Education* is far the most complicated of the three. With all the sympathy that is due her from a reviewer who is caught in very much the same bind, we can observe that her book reflects both the arousal of the American citizen and professional whose most cherished principles are violated daily in the schools and the culture at large, and the discomfort of the student and philosopher who is not certain of how his culture, the very history and the present practices that he discerns, constrain him and might, indeed, pervert what he does, in the name of the same principles that he invokes himself. The capacity of this book both to incite and to arrest might derive in some part from the fact that its author wrote it during a critical period of her academic career, and during a time, overlapping with this, when she was intervening in childrn's education and establishing herself as the Holy Terror of orthodoxy in the New York City public school system.

Professor Weber relates how, in the mid-1960's, she first set out to study the "efficiency" of the British application on a large scale, i.e., in the state-supported schools, of principles of education that she assumed were the same as those that had been practiced in certain private schools for middle-class children in America. On arriving in England, she was instantly made aware, in the small matters of figuring out how the buses worked, and the like, of the traveler's discrepancy between the image of the country that was familiar to her through literature, and the actual experience of everyday life in England. More gradually, this awareness extended to the ideas and practices of education, and her focus shifted from the efficiency to the very nature of the English system. The abstract principles of English

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informal and American progressive or child-centered education continued to resemble each other. However, their actual meaning was continuous with their history and interpretation in the respective cultures, and this required that the English system be understood as a whole.

In Part One of the book, Informal Education: The Practice, Weber describes the English nursery and infant schools with the same discrimination that Blackie and Hertzberg and Stone apply. By combining all these sources, one catches the subtle glints and glimmers of many facets of the schools, their central halls and corridors, their gardens, the in-and-out use of the school spaces, the family grouping, integrated day, found or "junk" materials, easy sense of time, sure sense of words, accepted sense of courtesies, and the governance of the whole by an all-pervading sense of what matters in the life and learning of the children.

In Part Two, Weber writes of The Infant School Entity. The "entity" is first described by a summary of her direct observations in the schools. Swiftly, however, the entity is drawn to encompass the responsibilities and rights of the head teacher, generally a headmistress, the political traditions behind the head, the education of the head and the teachers in the teachers' colleges and, more importantly, in the training institutes and inservice courses, the inspectorate, the government reports, the institutional history, and the theoretical contributions of Susan and Nathan Isaacs, especially, and of Piaget, Bernstein, and others.

One senses a shortcoming only in this section of the book, though we have condensed it here beyond recognition. We may all be blind men groping for the elephant in the attempt to define an infant school "entity," but the particular blinder that seems to get in Weber's way, to be thrust aside from time to time, and then to drop before her eyes again, is her admiration for the rationality of the English system. Despite her frequent recognition of the adaptedness of the infant school, or the primary school more generally, to peculiarly English or British conditions, the intelligence of the adaptation comes to suggest that the conditions themselves are equally the result of reason, policy, and planning (or Program, Planning and Budget, as other Americans would like to have it!). One then begins to lose sight of which features of the entity might be adapted to a new habitat, our own, and which might be inextricably linked to the setting in which it now flourishes.

Weber is right in the following conclusion:

> Thus, in contrast with the *standard* of English informal education constantly evolving in reciprocal effect from theory and application, the process by which American education became describable as entity, as system, can be characterized as *standardization*. (p. 234)

These processes, however, were, and are, not simply confined to the institutions of education *per se*, in either country. They include the processes of the family, the political state, and the economy, the latter, for example, in a way that Weber herself seems to recognize in her brief reference to Raymond Callahan's *Education and the Cult of Efficiency*.

Consider similarly this next conclusion:

> But the *major* difference was that the basic teacher-child relationship in American traditional classrooms reflected very little of American developmental theory, in contrast with England where developmental theory was the basis of the development of method in the compulsory infant school. (p.235)

It makes a difference whether, in interpreting this, "developmental theory" is construed narrowly to mean just the theory of pedagogues that, in fact, rationalizes as often as it generates evolving practices, or to include the popular theory that is reflected in everyday child-adult relationships.

Weber ends *The English Infant School and Informal Education* with a quotation from Nathan Isaacs:

> . . . how far [might we have] to go if we were resolved to adapt our practice to our problem instead of our problem to our practice?

That Weber and her American colleagues, not only Hertzberg and Stone but a formidably increasing band, mean to go very far is self-evident in their writings. That the schools must be smaller, that there must be beauty in the schools, that testing must yield to close observation of children's everyday learning, and that principals must teach, and teachers' growth must be supported in the same way that children's growth is to be supported, are a few of the conclusions one draws from a com-

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parison of English and American education.

As hard as these will be to effect, some other adaptations of "our practice to our problem" will be still more difficult. Indeed, it is these especially that make one realize how adapted the English solution is *to* English practices, i.e., to continuities in the culture more generally:

1. *The English H.M.I.'s, head teachers, and teachers enjoy with many of the public officials of the nation generally a civic regard for their office, in which the citizens distinguish more clearly than Americans between the politically and non-politically challengeable aspects of their roles.* Somehow related to a proposition of this sort is the benevolent authority or paternalism that Blackie assumes as his right and obligation as a "guardian of the guardians," the, to Americans, extraordinary authority of the head teacher, once selected, to set policy for his school, and the answerability of teachers to the head and a reciprocal non-answerability to parents, despite the practices of communicating *to* parents how the parents can support the schools in the education of their children. It is ironic that the greater involvement of American parents in their schools, one of the few practices in this country that the Plowden Committee saw fit to recommend for their own, has a much sharper political edge that, in combination with other changes, might open a Pandora's box that Blackie seems to have no apprehension of.

2. *The roles of children and adults are more clearly differentiated in England than in America.* This may be seen most clearly in the English and American families, where English parents place a higher priority on children's learning not to disturb the peace of adults, and Americans a higher priority on the children's learning to get along with their peers, an expectation that often involves the American parent in being a "buddy" daddy or mommy to socialize the child to his present and future peer obligations. To be sure, the greater distance between the English adult and child can, and has, resulted in even more authoritarian practices in the schools than we associate with traditional American schools (leaving aside the vicious complications of racism). Increasingly, however, it seems to support instead the greater security of the English teacher than the American in deciding what is right for children in the children's own best interests, a confidence that is reflected in the continual punctuation of the quotations from teachers in the books we are reviewing with "of course," "you wouldn't want to . . . would you?," and other affirmations of the decisions they discuss. On the children's side, one senses that they might be less dependent on the initiatives of the teacher for finding something to do than at least some American children in a comparable open situation (though much of this in America might be the result of schooling itself), and that they turn to the teacher particularly to communicate what they are doing and to receive the teacher's interest, the aspect of their

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*A translation: *Pacem in Terris*. Pope John XXIII cared deeply about peace on this Earth, as do the men and women of Seton Hall.

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nurture that might be more neglected in the English family. "Modern" English teachers *do* listen more carefully, far more carefully, to children than do American teachers, and this must be a result of policy and training, since it is not continuous with adult practice generally in England. Indeed, Blackie reports that the difficulty of this is one of the things that concerns the English educator the most, and just how it is fostered would be an aspect of change well worth studying. Developmental theory somehow comes into play, to sensitize the teacher to what he is hearing and seeing, and it is here that Weber's conclusion is most pertinent. The same theory, however, has not oriented even progressive American teachers as directly, and, let us say, as naively to the child (notice that the English teachers themselves are not quoting Piaget), and so one wants again to know how it interacts with other conditions that we can identify.

3. *The English have more time than Americans.* Each of our three books is studded with references to teachers and children taking their time. Is this simply pedagogical wisdom? Weber has observed in another context that what the Americans have tried to take from Piaget is method for accelerating children's developemnt, while what the English have gotten from Piaget is time. This is a beautiful insight. But *why* do the Americans and the English interpret Piaget differently? Is it because the English have already had more time, and are less oriented to change and more to continuity in their time? This is a feeling one gets upon reading Blackie. Is it that the days of expanding empire came to an end sooner for England than for America? Or that there has been less mobility of the social classes, and thus less of a struggle to get ahead? The 11+ was an aberration from this pattern, if indeed it has existed, but how quickly the 11 + was eliminated—begun in 1944, widely discontinued in 1967!

N.B. If there is some truth in this for England relative to America, and if, at the same time, English society continues to loosen up by comparison to its own past, one might observe the working class, especially the immigrant Blacks in this clsss, demanding in the early school years the more visible signs of their children's competitiveness which the middle class now seem content to expect only in the junior school or beyond. This is a generalization from our American experience, and in any event it bears on the expectations that American educators must come to terms with in their own lower class or poor—we cannot so accurately say just working class— communities.

Open education, as it is better known here, is spreading rapidly in America. That it is not just a repeat of the abortive progressive movement of the 1930's is suggested by a significant detail from a comparison of activity classrooms then and now, that there was much more whole-class discussion at that time, and today much more small group or individual and materials-centered activity. But the prescriptive rationalization of small groups and individuals knows no limits in America, nor the commercialization of materials. One really wants to know what the "American open classroom entity" will turn out to be, and how it will, for better or for worse, be adapted to American conditions.

Christian Identity on Campus

EDITED BY
MYRON B. BLOY, JR.

Seabury Press, $2.95

Community on Campus

EDITED BY
MYRON B. BLOY, JR.

Seabury Press, $3.50

RICHARD B. GRIFFIN

In most instances, it's rather embarrassing to ask college or university chaplains what they do. Quite commonly, we answer with a sentence that begins, "I'm into" and ends with mention of everything from liturgy to prison reform. Most of us are hard put to offer a clearly appropriate theological rationale for these activities. The fact is painfully clear: campus ministry, to an astounding extent, lacks definition. Any efforts at clarifying the role of campus chaplains are therefore welcome. These two paperbacks are the latest in a series of publications by which the Church Society for College Work has provided significant leadership for a campus ministry in search of self-understanding.

In many ways, the ministry on campus is really in no greater confusion than ministry anywhere else. But it occupies a position which makes it more vulnerable than most others. Campus ministers have to deal with the complex world of higher education where people tend to be highly critical

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of the church. Whereas it is possible in ordinary parishes to ignore the spiritual crises of the present era, campus ministers are much more likely to feel it necessary to face these crises.

At root, the question is not one of professional identity. Rather, the issue is the identity of Christians at large. It is the special merit of *Christian Identity on Campus* to have taken this realization as its point of departure. Only one of the seven participants in this discussion deals with the religious identity of the chaplain himself, and his contribution is, almost inevitably, the least valuable in the book.

The church on campus does not depend for its existence on the campus minister. It exists wherever there are committed Christians. The problem today is that the obstacles to Christian identity are so radical. The participants in the present discussion are agreed on the scope of the problem. Repeatedly, they speak of ours as a "post-Christian age," and wonder what it can mean to describe oneself as Christian when Christianity seems passé. Their answers, tentative and diverse, provide the substance of the book.

Among the various responses I find that of James Preuss especially provocative. A professor at the Harvard Divinity School, Preuss sees the university as a "post-Christian place." In his view, the Christian must give up the exclusiveness of his own *Heilsgeschichte* in favor of the "history of man's religiousness." It is now possible and necessary for Christians to be part of a new religious synthesis which will incorporate the values of various cultures, histories, and faiths.

There are several points at which I find Preuss' judgments about the university illusory. As academics so often do, he exaggerates its human scope. For example, he claims that "the university is the most spiritually universal of the institutions of human society, surpassing the Western church, out of which it arose, in the breadth of its intellectual and spiritual embrace." Is there not something profoundly wrong in calling the university more universal than the church? The vast majority of the human family is, after all, too poor ever to enter an academic environment. Say what you will about the church, it embraces an incomparably wider range of humanity than does any university and admits them to a common eucharistic table.

Preuss' judgment about the religious situation of students I consider unrealistic, too. In his view, the loss of faith in Chirstian students is now likely to lead, not to irreligion, but toward other forms of authentic religiousness. Though everyone recognizes this to have been the experience of some students, I remain sceptical that it is the experience of many. Are there really all that many students, formerly Christian, who have found a new religious identity that is marked by depth and commitment? I doubt it. The passage from the Christian God to myriad forms of mammon is too easy. Shocking as this may sound, for many students the church is the last chance to say no to some of the most deadening features of American culture.

The essay by Joseph Walsh of the Church Society is also stimulating. After tracing in some detail the elements of a new Christian identity, he applies these insights to the present situation of the university. Its proper function, Walsh argues, is to serve as moral educator of the young. This is the most appropriate way to deal with the "new barbarism" which has touched all of us from within our own culture. Like the monasteries of an earlier era which taught civilization to the barbarians, the universities of today ought to take as first priority the moral and personal development of the young.

Certainly this is an attractive ideal. The question, however, is whether the university has the spiritual resources for such a task. To take the analogy seriously, one cannot forget the rich tradition of prayer and ascetical purification which sustained the moral vision of the monasteries. Learning today's universities have in profusion, but I do not find in them any unified moral commitment which would sustain such an effort. Nor do I see any likelihood of the "conversion" which would en-

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able the university to alter its own basic assumption about itself.

The book about community is a fine complement to the one just discussed. It possesses a concreteness which flows from shared experience of a particular place along with the people who gather there. Hosted by Father Thomas Phelan, the fifteen participants spent six days at the Chapel and Cultural Center at Rensselaer Polytechnic Institute, in Troy, N.Y. Complete with illustrative photographs, *Community on Campus* records their reflections on the experience, as well as their theories and alternative experiences of community in other academic environments.

Like the book about identity, this one does not deal directly with the role of the campus minister. Instead, it approaches his identity through the community which gives it meaning. There is at work here a sound ecclesiological awareness that, fundamentally, ministry is the prerogative of the whole community, not just the official ministers. Perhaps the main concern of the official campus minister should be to discover, support, and develop this community.

Community at Rensselaer finds its most intense expression in liturgy. This gives special importance to the participants' experience of the All Saints' Liturgy celebrated during their second day there. By everyone's admission, this liturgy was effectively done, particularly by reason of the esthetic brilliance of the celebration. For the community which took part, it was evidently a moving affirmation of Christian identity.

Some of those who report in *Community on Campus,* however, were critical of this liturgy. To Earl Brill, Episcopal Chaplain at American University, "the Renssalaer Catholic community is not nearly as heterogeneous as it might be." To Joseph Hardegree, a committed Marxist from Stanford, the liturgy remains "profoundly individualistic." To Harvard student Thomas Murray, it has no structural effect on the university. To James Conway, Catholic Chaplain at Berkeley, it is not politically committed the way it should be.

It may be true, as Conway affirms, that the more involved politically the students become, the less likely they are to be interested in communal worship. Liturgy does in fact seem to such students quite removed from the struggles of the world. But there is no easy solution to this problem. One cannot so politicize liturgy as to neglect the transcendence of God and alienate those worshippers not yet converted to the struggle for justice. Nor, on the other hand, can you make liturgy vacuum-sealed against the grim realities which oppress the human family.

I must take issue with Conway and others who so exalt "the movement," as to judge everything else by its standards. It is altogether naive to apotheosize the young and make of the movement the prophetic fulfillment of human history. Statements like "The movement will not tolerate hypocrisy" and "Christianity on and around campus must demand the kind of *total commitment* (my emphasis) which will give a deep abiding and blossoming Christian identity, or it will give nothing" strike me as inhuman. My experience is that moral authenticity is difficult for anyone to come by, no matter how young. One might have thought that the inheritors of the Christian spiritual tradition would know better. The tradition is certainly notable for its realism about human beings and for its portrayal of the way of love as arduous.

By the publication of these paperbacks the Church Society for College Work, under the direction of Myron Bloy, has done a service to those of us who are in campus ministry and, indeed, to everyone interested in the future of the church. We would have been better served, however, if female campus ministers had been invited to participate. Among all the contributors to the two books, only one is a woman and she, a faculty member. This deficiency I point out not to be modish, but because of my conviction that by leaving women out of the discussion one already falsifies both Christian identity and community.

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The Big Little School: Sunday Child of American Protestantism

ROBERT W. LYNN
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NEIL G. McCLUSKEY

Wasn't it Carlyle who popularized the idea of history as the biography of the heroes and giants who command the armies and shake the thrones of every generation? Slight shrift from historians has usually gone to the masses of little people who really swarm over the chronicles of the past and often little attention has been paid to the social movements that color their lives. Happily the breed of historian aware that the stuff of history very much includes people without coronets or epaulets is increasing.

Comes now the Lynn-Wright work on the Sunday school movement, the first book on the subject for a half-century. It lights up a shadowy section of the American cultural canvas, one critical to full understanding of contemporary Protestantism. There is little exaggeration in the authors' statement that although "denominations have established hundreds of colleges and universities . . . the Sunday school is the *big* school in matters religious for the Protestant people." And that, though marginal to American society compared to the public school, yet the Sunday school is the "big little school of the United States."

How influential has it been? The tight racial segregation of the Sunday school conditioned millions of whites to accept separation of the races as a normal reality. The 19th-century Sunday school nourished the Protestant work ethic with its "almost holy views of competition and prosperity (adopted by immigrant groups as intensely American)." Even more than the Protestant-oriented public schools did the Sunday school create the anti-Roman Catholic bias which survived so late into the present century.

The opening chapter of the five in this book gives a cursory review of the beginnings of the Sunday school movement in England. A London merchant, William Fox, dreamt of a way to provide a scriptural education for the poor. With other influential citizens in 1785 he launched a society to support Sunday schools throughout Great Britain. Its lofty purposes: "To prevent vice, to encourage industry and virtue, to dispel the ignorance of darkness, to diffuse the light of knowledge, to bring men cheerfully to submit to their stations."

Like-motivated leaders in church and state joined in the campaign.

Initially the American pattern copied that of England. In Philadelphia, for example, the First Day Society undertook to instruct "the offspring of indigent parents" on the Lord's day, a day often "employed to the worst of purposes, the depravity of morals and manners."

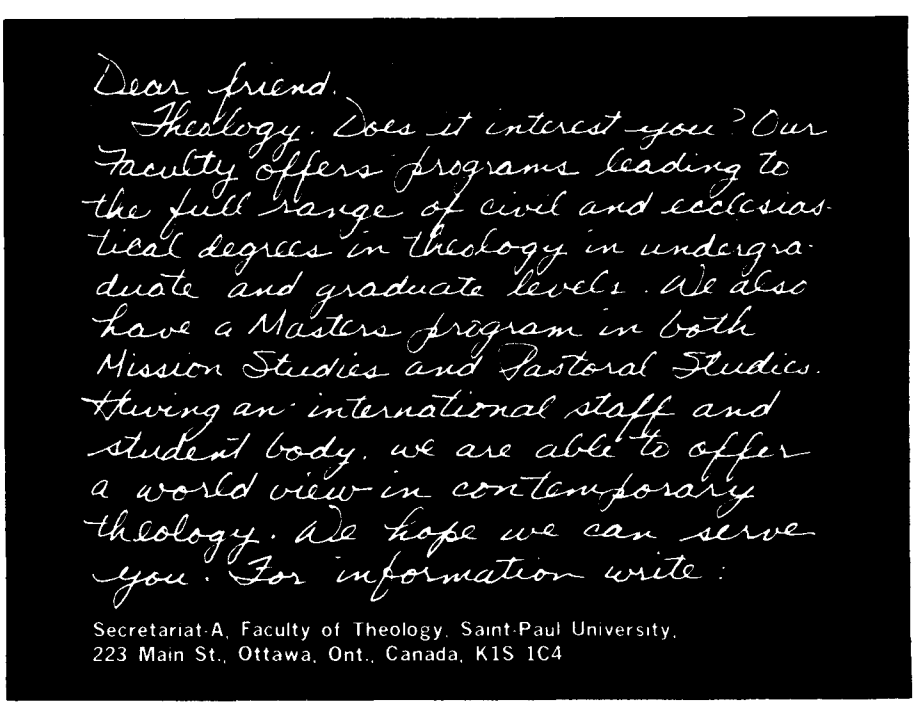
By the 1820's differences between the British and American models had developed, chiefly in their differing constituencies. During the first half of the century, for all intents and purposes, the English Sunday schools served as the forerunner of a public school system for the children of the poor. Though the American Sunday school also started that way, it could hardly remain so in Jacksonian America, and so the caste system rapidly broke down and the school became all-inclusive.

Moreover, the spread of the public school movement itself helped remove the taint of "charity" and the tag of "poor" from the American Sunday schools, and also freed them from the burden of teaching basic literacy.

The movement had harder going in the South. This was in part because of its identification with Black education. Southern Whites could not easily forget the Nat Turner revolt of 1831 and they feared a renewal of the mischief which the combination of literacy and religious fervor could stir up.

But it was the West—big, open, inviting—where evangelical Protestantism through its Sunday school had its greatest successes. The American Tract Society alone issued 200 million books and tracts before the Civil War, the bulk of them destined for the West. By the hundreds came the itinerant missionaries, long on zeal and short on training. The most renowned frontier agent in the 'forties was Stephen Paxton who criss-crossed Illinois and adjoining states, visiting hundreds of settlements.

> The missionary [Paxton] took news from one isolated settlement to another, sold his books and materials, distributed tracts and Bibles,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taught, counseled, preached, gave Fourth of July orations and organized Sunday schools. In twenty-odd years he established over 1,200 schools, many of which survived and evolved into congregations.

Every reform movement sings as it marches. The chapter on the songs and stories of the Sunday school bares a delightful side of the 19th-century religious heart of America. The liberal and optimistic winds that were sweeping away vestiges of Puritanism in other areas of life moved church music from songs like "The Grave" and "Death of a Pious Child" to bird, flower and sunbeam songs. The Civil War, too, had its impact, imparting a martial cadence to Christ's army on the march.

During the final quarter of the century, the uniform lesson plan resulted in a "second birth" of the movement. The authors state that for a time these uniform lessons "gave evangelical Protestantism in the English-speaking world a common language, a Protestant version of the Roman Catholic Latin Mass of pre-Second Vatican Council days." In fact, hundreds of newspapers each week published the selected lesson outline and texts so that no matter the kind of congregation or its locale, the world became "one massive Sunday school."

Though from its beginning the movement has had its critics, recent decades may have seen their number reach a new height. The book's final chapter (which might have been more fleshed out) discusses the old-time school vs. the new-time school. The struggle is multi-sided: in dogma, sometimes between conservative and liberal; in education, sometimes between amateur and professional; in orientation, sometimes between traditionalist and reformer. Despite the vicissitudes it has undergone, the American Sunday school is far from dead or even moribund. Any institution which has a clientele of 42 millions on the North American continent is not exactly ripe for burial.

The popular, simplistic style of religion which has marked much of the Sunday school movement will always have a potent grip on midland America. Lynn and Wright conclude their concise, well-written work with the prediction that as long as evangelicals remain, their reform energy will continue to be channeled through a Sunday school.

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CORRESPONDENCE

(Continued from page 387)

have to be understood by a great many more people than read the so-called "liberal press." Because the political leaders and the opinion makers of the mass media probably won't even read this kind of message, and wouldn't accept its conclusions if they did, we must rely on popularizing Christ's message. I think that the Christian church had traditionally been committed to reliance on appealing to the elite, those who are called leaders, prominent and influential persons. This would seem to be the easiest way to influence the course of events, but while that works for soap, beer, razor blades and gasoline, it doesn't work for Christ because the elitists haven't and won't accept the humility that Christ demands of us.

This humility has never been my dish of tea, but when I'm challenged as I was by Bishop Dozier's statement, I can't just shake it off. I think that means something important: it means I've never been challenged like that by a member of the hierarchy, who speaks with a lot of authority, for the church, and who isn't saying "the church has failed me and so I'm stepping down or out," but who is saying "this is truth —it's not my opinion or belief—it's holy writ, the word of God." Bishop Dozier's statement is courageous, not merely because of its content, but because of his responsibility as bishop. It deserves reproduction in pamphlet form for general distribution.

GORDON C. MOOSBRUGGER

Cincinnati, Ohio

To the Editors: At last a Catholic bishop has said it! At last a Catholic bishop has spoken out of the depth of a truly Christian conscience and awareness!

Thank you for bringing us Bishop Dozier's Christmas pastoral letter [Dec. 24]. I think it is a very important document—one we will look back upon as a landmark in the history of the church in America.

I don't want my initial remark to imply any kind of criticism of Bishop Dozier. He has only been a bishop for a year and he has revived my sagging hopes for the future of the hierarchy. He gives a person reason to hang in there with hope. LEON SULLIVAN

Washington, D.C.

To the Editors: Bishop Dozier's pastoral letter "Peace: Gift and Task" [Dec. 24] is a masterpiece. Biblically oriented in the perspective of history, it is presented in simple, straightforward language—a relevant document comprehensible to all. It is a global message engendering hope, providing challenges, and placing responsibility on leaders everywhere to work for peace. His request that priests "speak

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out" from pulpits and present people with concrete guidelines is a welcome directive. The People of God in his diocese are fortunate to have a leader who speaks so effectively of the Gospel spirit of non-violence and who pledges personal positive support to substantiate his message. *Commonweal* rendered an invaluable service by publishing the letter. I hope the "second pastoral letter" which Bishop Dozier mentioned will also be shared with the reading public outside the Memphis diocese.

SISTER LOUISE DEMPSEY
Sister President
Sisters of St. Joseph of Peace

Brookline, Mass.

To the Editors: Congratulations to *Commonweal* for making Bishop Carroll Dozier's pastoral letter "Peace: Gift and Task" available to your readers [Dec. 24]. It is to be placed with the writings of John Ireland, Martin John Spalding and James Cardinal Gibbons. It was the finest Christmas gift any thinking Catholic could receive. Perhaps now the laity can hope by Christmas 1972 other members of the hierarchy will have the courage and spirit to do likewise. One pastoral letter such as "Peace: Gift and Task" is worth a dozen bishops trekking to the White House for "prayers in the East Room" complete with photographs in the daily press the following morning! JOHN-STEPHEN GILCHRIST

Why Christmas?

New York, N.Y.

To the Editors: Thanks for Joseph Blenkinsopp's honest, lucid, and edifying piece, "Why Keep Celebrating Christmas?" in your December 24 issue.

I suspect that it spoke to the agony of many a well-educated parish priest, forced into a kind of guilty two-facedness in his annual task of interpreting the Christmas story. His secret rumination: Shall I tell all I know or simply let the details of the story stand?

Blenkinsopp should help such parish schizophrenics (I have been one) by his felicitous approach, which sells short neither the illuminations of history and anthropology nor the enduring truth of Christ's birth. More than that, he shows how even the accretions of Christmas myth-making are profoundly revealing.

For example, he affirms the happy (rather than merely embarrassing) coincidence of the Mithraic "birthday of the sun" and the Christian "birthday of the Divine Child." It makes one wonder whether our sophisticated hangups in celebrating Christmas might not be connected with our loss of kinship with nature and our loss of attention to the Christian doctrine of creation, rather than the other way around. Urban living and technology have taken their psychic and religious toll, and Manicheus still leers around the corner.

Other Christmas accretions may merit study in the same spirit. Take the Christmas tree and all its spangles. How many dreary, moralistic sermons must have been preached on the superficiality of the "tinsel and glitter" of life! Maybe wiser reflection will bring us where T. S. Eliot came in his little poem on such trees: Even those pagan shining ornaments may be a child's first intimation of Glory.

L. ALEXANDER HARPER
Council for Christian Social Action
United Church of Christ

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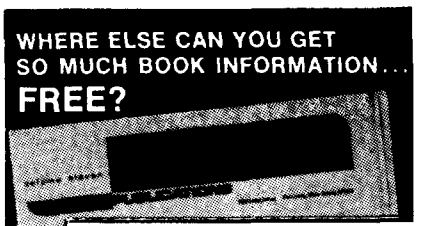

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